

one

AUGUST 1960

FIFTY CENTS

THE HOMOSEXUAL VIEWPOINT



HOMOSEXUAL SERVICEMEN

one incorporated

FOUNDED 1952

A non-profit corporation formed to publish a magazine dealing primarily with homosexuality from the scientific, historical and critical point of view . . . books, magazines, pamphlets . . . to sponsor educational programs, lectures and concerts for the aid and benefit of social variants, and to promote among the general public an interest, knowledge and understanding of the problems of variation . . . to sponsor research and promote the integration into society of such persons whose behavior and inclinations vary from current moral and social standards.



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"... a mystic bond
of brotherhood
makes all men one."

Carlyle

magazine

Volume VIII

Number 8

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COVER PHOTO: courtesy S.B.

EDITORIAL

THE HOMOSEXUAL VIEWPOINT

In November, 1953, ONE's cover for the first time bore the bold, if somewhat awkwardly phrased legend, "The Homosexual Magazine." For the following three and a half years these words appeared on about half of the covers, to the consternation of timid readers and the delight of sales-minded newsdealers.

Later, while plans were being laid for what the Editors called the Magazine's New Look (slick paper, standard type-faces and column widths, all linotype set and press-run), many a turbulent, stormy session centered around proposals for a new legend, "The Homosexual Viewpoint." That was in the summer of 1957.

It could not be denied that the phrase "The Homosexual Magazine" was of dubious syntax according to strict usage, but some felt that this argument was being used merely as a smokescreen to hide the fears of those who found the slogan alarming. The contention was that to abandon so forthright and bold a statement would amount to conceding territory to these timid ones, the Queasy Quaens, as someone called them.

The grammarians finally won out. Three years have passed by since then, enough time for some appraisal to be made of whatever effect the changeover may have had. Was it a concession to conservatism, or was it a gain in boldness?

In trying to answer these questions it will first of all be noted that the Magazine's covers still are identified with homosexuality. Buyers still know exactly what to expect from its contents. Those browsing at newsstands may still be led to pick up a copy out of curiosity, so coming in contact with ONE's work, and this is exactly what happens month after month wherever the Magazine is publicly sold.

Next, the words "The Homosexual Viewpoint" proclaim clearly that the Magazine is one with a definite viewpoint. Such casual phrases as "his viewpoint, the grass-roots viewpoint" and others of that sort are somewhat vague and generalized. ONE's viewpoint is far from being so. It is clearcut and sharply focussed. Its aim is to present the way homosexuals view themselves and the world around them. It implies that the things they see and hear and feel have a special hue and coloration. Most pointedly of all, it is the viewpoint of the homosexual looking

out upon the world from within himself at the mores and standards of men, so that he may pass judgment upon them and determine for himself which are good and which are bad.

A whole segment of society now declares that it has a viewpoint from which it proposes to judge the worthiness of the rest of mankind, the merits and demerits of their behavior. This homosexual segment of society no longer asks, "What is your viewpoint concerning me?" Instead, it announces a new datum, its own viewpoint. While acknowledging that this involves a complete turning of the tables, an entire change of position, this reversal is claimed as being both morally necessary and sanely healthy.

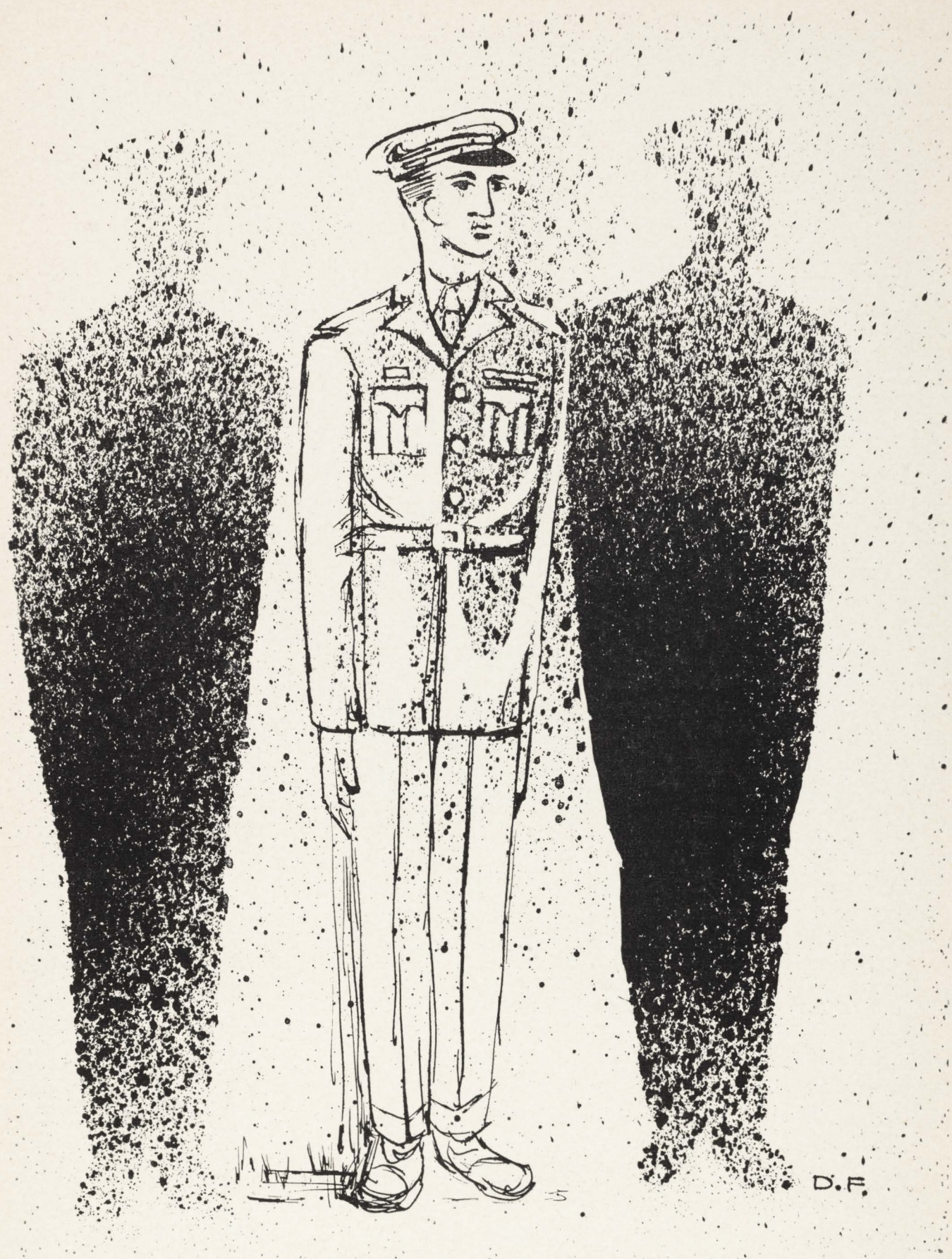
It calls for much clearing of foggy vision, for many vigorous mental struggles. Great resources of spiritual and intellectual effort are needed by those daring to think from any such viewpoint. The weak, or the lazy ones may prefer to flounder along in the old ways, still doubting themselves and their fellows, still wallowing in self-pity and self-recrimination. This they must do if they are unwilling to undergo the self-disciplines implicit in "The Homosexual Viewpoint," for it demands an end to grovelling and indignity, the continual practice of self-respect and self-confidence.

This was at least hinted at when this Editor wrote (November, 1953), "Nor does the homosexual public today grasp with tear-filled eye just any outstretched hand . . . The same objective approach is mandatory in the study of homosexuality as with other questions, the findings will be subjected to the same merciless scrutiny."

The clearing out of fouled nests of societal complacency may call for much blunt directness and acid scorn. The many sins committed against homosexual American citizens by an unthinking public are far too flagrant and too long-standing to permit the use of gentler methods just yet. Perhaps when society learns to mend its ways and adopt more truly moral standpoints less sternness will be needed.

Meanwhile, ONE must keep right on, clarifying its viewpoint and encouraging readers to do the same. This is the way toward richer and happier living, not only for homosexuals but for those having other affectional orientations. No society can remain healthy for long which insists on maintaining deep cleavages within itself. Somehow groups having radically different viewpoints have got to learn to get along with each other. Perhaps, when all is said and done, that is the very essence of "The Homosexual Viewpoint."

William Lambert,
Associate Editor



COURAGE

by Richard Rand as told to

**GEOFFREY
WRIGHT**

one

Washington, D. C. was unbearably hot on that summer day. Jim stood in line, waiting for the ceremonies to begin, his uniform spotless but crumpled in the humid heat, his back and legs oozing sweat which trickled uncomfortably along his skin. Actually, he was scarcely aware of these discomforts, as his mind raced over and over the events which had brought him here to a roll-call of honor, and of other events which would bring him tomorrow to a roll-call of disgrace.

He could see the President of the United States there on the platform ahead, standing among other dignitaries of state, and holding the box of medals for valor in combat, one of which would soon be placed on his uniform amid tributes and applause.

Korea, he thought. A dirty, lonely, hungry, cold, miserable word . . . Korea. He lay in the dark, he and five buddies from his squad, on hard, frozen ground, peering ahead for the attack they knew was coming. Then they could hear a crowd of enemy soldiers running toward them in the dark, shouting . . . dark little men with slanting eyes who swarmed upon their prey, indifferent to the death, the stench, the horror. They lay there, shivering with cold and fear, waiting. Behind them lay their line of defense, and safety, but who had the nerve to show themselves and run for protection. From the noise and spread of their attack, the enemy must have numbered a hundred, against their six. Yet five of them did run; and he, Jim, stayed there covering them with fire as they retreated.

The next thing he had remembered was the clean white sheets, the antiseptic odors, the dull pain . . . and his shattered legs. The five of them had escaped, they said, because of his courage. Then the fly boys had come to his aid. They dropped napalm upon the swarming enemy. Now he remembered lying there, hearing their flight, or their screams as they died in the blazing chemical. And because he had lain there after the first attack, fainting at the sight of his own blood, the enemy had thought him dead, and now he lived.

Men called his deed one of unparalleled courage. They did not know what he alone knew, that he had not held the attacking line, that he had fainted at the sight of his own blood. And now, today, the President would pin a medal on his coat, and on the coats of three other men. He wondered briefly about these others. Were they actually men of courage? Or had they been men like him, men who were heroes out of desperation, unthinking, undeserving heroes. He felt like crying out: I AM A COWARD! I AM NO MAN AT ALL!

As the President began his speech, and as he waited there to receive the acclaim of the nation, these thoughts were swept away by the memories of yesterday, when he had arrived in the Capital. He remembered the comparative coolness of the evening in Jackson Square, and then the face of the handsome young man who had smiled at him, followed him, sent the familiar tremors of desire flashing along his nerves. And then the dream of an hour of love . . . as it had happened so wonderfully so many times before. But this time the dream did not turn real. There had been the badge, the smile of friendship turning into laughing contempt, the brutality, the intolerable, crushing indignity, the silent ride to police headquarters.

"Above and beyond the call of duty . . ." the President was saying, and the words brought Jim back to the present. He was glad that he had been able to conceal his identity from the vice officer. No one would know tomorrow in court where he had stood today, and no one today could suspect his fate tomorrow. Now it was his turn to approach the President. Jim swayed imperceptibly in a sudden dizziness. "Courage!" he whispered to himself . . . for not even today, not even this moment of glory, could make him forget tomorrow.

THE HOMOSEXUAL DRAFTEE



ROBERT GREGORY

"Homosexuality will not be tolerated in the Air Force. Prompt discharge of members who are confirmed homosexuals, or who habitually commit homosexual acts, or members with established or confirmed homosexual tendencies is mandatory." Thus reads a small portion of AFR 35-66, concerned with "Discharge for Homosexual Acts or Tendencies."

Again, from AR 635-89, "True, confirmed, or habitual homosexual personnel, irrespective of sex, will not be permitted to serve in the Army in any capacity and prompt separation of known homosexuals from the Army is mandatory."

Faced with such seemingly unequivocal policies — policies which are identical for all branches of military service—it is small wonder that the young homosexual, about to be drafted, often views the prospect with serious misgivings. Will the Draft Board or Induction Center be able to detect his or her sexual type? Should these agencies be told? If induction is completed, then what kind of life must be met, what adjustments

made? To what extent may the homosexual nature be expressed? What are the risks, the penalties?

Before touching further upon these particular questions, it is necessary to deal with another question, which may appear rather ridiculous when set down in print. Why do the Armed Forces reject homosexuals at all? The War Department is surely aware that many capable military men have been and are homosexually inclined. It surely has no more personal prejudice against the homosexual than the latter will encounter in ordinary civilian circles. It surely knows that conditions of life in the Armed Services, much like conditions of life in prisons, foster homosexual behavior even among those who, in the usual circumstances of civilian life, would be quite indifferent to it. It surely realizes that the homosexual in service is subjected to almost overpowering inducements, provided by intimate proximity to persons of the same sex in mess halls, showers, sleeping quarters, etc. Under the circumstances, it surely cannot expect to eradicate homosexual behavior from

the services, any more than a prison warden can expect to eradicate it from his prison. Why, then, is the homosexual rejected, and homosexual activity proscribed?

The Army Regulation quoted above contains also the following passages, which shed some light on the question raised in the paragraph above, and also add some important qualifications to the general policy. The first reads: "Individuals who cannot be regarded as true and confirmed homosexuals, but who have been involved in a single act as a result of immaturity, curiosity, or intoxication, when the psychiatric evaluation concludes that they are not confirmed homosexuals and do not possess strong homosexual tendencies, should normally be retained in service." The second, in a somewhat ambiguous vein, goes on to say, "Individuals who merely profess homosexual tendencies should normally be retained in service. It is essential to distinguish between those who have uncontrollable, perverse tendencies in fact and those who merely claim such for the purpose of avoiding military service. Evidence of existing psychological or other maladjustment resulting from such tendencies will be evaluated carefully in making the decision as to whether the individual is of use to the service."

It becomes plain, then, that an individual with homosexual tendencies could, conceivably, be considered of use to the service, and our question now becomes: "What sort of homosexually-inclined person is NOT of use to the service, and for what reason?"

Excluding the Class I homosexual, whose act involves a minor, or the use of force or fraud, the consensus (including opinions by lawyers who have had close access to the actual views and decisions of military courts and reviewing boards) appears to be that homosexual behavior is acted

against by the Armed Forces to the extent that it threatens military discipline and the chain of command necessary for the efficient functioning of a military unit in time of war. For example, an NCO who is having an affair with a private in his unit, or an officer with one of his orderlies, could not be counted upon to exercise effective discipline over these subordinates in time of emergency. This principle, within the context of the military, makes sense, and is quite accurately paralleled by principles of organization to be found in most civilian activities. Moreover, homosexual activity to be acted against, must be known as fact or at least strongly suspected. This implies, if not actually flagrant behavior, at least gross indiscretion on the part of participants—leading to demoralization of sexually frustrated or insecure persons, and throwing into general disrepute the characters of those directly involved. Thus, if the belle of the outfit disappears regularly into the bushes with various other members of the command, or if two husky buddies persist in holding hands under the table, these circumstances are bound, sooner or later, to be noted and the appropriate conclusions reached. If such activities cross lines of rank, so much the worse for those concerned, as in these cases the effectiveness of command is considered in especial jeopardy.

If the above observations are valid then we may begin to form a picture, in obverse, of the homosexual who need have no doubts as to his ability to serve his country well, and even with distinction. He (or she) accepts induction as a national duty, is well-adjusted with respect to his or her sexual inclinations, enjoys sociable relations with the opposite sex, has a sense of proportion about sex generally, is capable of strong loyalties and sincere friendships, is without affectations of manner, is willing to

devote the best effort possible to required duties, respects the elements and fabric of discipline, and is at least as discreet about his affections and personal affairs as a discreet and well-conducted person would be in civilian life.

A homosexual of this character will need no special advice on how to meet impending induction. He will confine himself to answering honestly the questions asked, among which will NOT be, "Are you homosexual,"—which is used, if at all, on the dead give-aways. He will look forward to meeting new friends or new lovers upon much the same basis of affinities as would prevail in his life outside the service, and, altogether, can anticipate as profitable a period of years as the military can provide. If he volunteers the information that he is homosexual, he will in all probability be disbelieved, and his statements construed as a device to escape service. As a reported case in point, two hairy, all-male homosexual workmen in a large Eastern city were inducted simultaneously, and stated flatly to their examiners that they had been lovers for years. As eyebrows raised incredulously, they further volunteered to exhibit their mode of sexual relations on the floor, and before the entire draft board if necessary, to prove their unfitness for military duty. This unique demonstration was, of course, held impermissible, and the pair were duly inducted (so the story goes) along with everyone else.

Whatever the qualifications applying to homosexuals of use to the service, it is nevertheless true that compulsive, neurotic, and disturbed homosexuals should think twice about their prospects before joining the Armed Forces. Since such homosexuals (like their heterosexual counterparts) are insecure in themselves, and often obsessed with sex, their lot in the services is not likely

to be a happy or constructive one, and they are not likely, for this reason, to become an asset to the service or to themselves. Incapable of strong and lasting personal attachments, and in an environment of continual stimulation to the homosexual nature, they will either try to endure their fate in withdrawn and silent misery, or they will become promiscuous, then careless, and then find themselves on the brink of an encounter with military law, whose actions against them could quite possibly damage their entire remaining lives. Such persons can very well, and honestly, question their own ability to adapt successfully to military life—apart from a "gay" crowd, a "gay" bar, and the other accoutrements of the homosexual community. They should not consider shirking military duty under any pretext; but they should seek competent counsel, as recommended by their draft board, or other sources; and they should state the facts about themselves if so advised by their counsellor, and by their own conscience in the matter. The resulting 4-F classification covers not only this, but a multitude of other conditions. It is not desirable, especially if the recipient is perfectly willing (as most are) to accept military duty with the rest. But it is an easy thing to live down and explain away, compared with a dishonorable discharge a year or so later.

The homosexual who actually enters service should be advised that, quite apart from the Articles of War, there are lengthy military regulations in all branches of the service which cover every imaginable condition and circumstance relating to homosexuality and homosexual behavior. Statistics indicate that these regulations are applied with a not inconsiderable degree of effectiveness.

Under date of Feb. 17, 1959, an issue of the Air Force Times publish-

ed in Europe tabulates a breakdown, by cause, of 818 typical undesirable discharges, covering Army, Navy, Air Force and Marine Corps, among which a total of 59 (or well over 7 percent) were due to homosexual behavior. Since no one of this 7 percent could have been discharged without some overt act or manifestation, well-supported by evidence, and since it can be presumed that no one of this 7 percent was known to be homosexually inclined at the time of acceptance into service, it follows that the total number of homosexually-inclined persons who are accepted into the services runs substantially higher than the above percentage indicates. It could also be inferred that the total instances of homosexual behavior or manifestation run substantially higher than the overt instances alone—i.e. those instances actually brought to the attention of military authorities empowered to initiate an action.

The above is not intended to imply a criticism of the military, either as to its fallibility or as to its general policies, the reasons for which are well understood. Yet neither does it imply a criticism of the homosexual as necessarily detrimental or unequal to the pursuits and attitudes necessary to national defense. The popular notion which invariably equates homosexuality with weakness, affectation, sexual abandon, and irresponsibility generally, is gradually giving way to a more realistic view of the situation, in which it is recognized that there are as many types of homosexuals as there are types of humanity at large. It is our belief that the military realizes this to an actually greater degree than civilian authorities, due to the comparatively higher incidence of homosexuality within its administrative purview, and a correspondingly greater opportunity for observation and evaluation. Men in service can maintain a digni-

fied homophile love-relationship with almost as much privacy as they could in civilian life, if they are constitutionally so inclined, and are capable of reasonable self-restraint; and it is not at all impossible for a serviceman to pursue a homosexual affair even during the same period that he is writing impassioned love-letters to his fiancée back home. If all the facts could be known on this subject, the public would be inexpressibly surprised, but the military considerably less so.

In a dossier which completely documents the discharge of a serviceman under honorable conditions, after facing charges of homosexual conduct, and after thorough investigation by various examiners and military boards of review, there is every indication that the military is willing to consider isolated instances of homosexual behavior with all respect for commonly accepted rules of evidence, and with all due regard for extenuating circumstances. Among the latter may be the youth or immaturity of the individual, the apparent absence of confirmed or habitual homosexual tendencies, the general repute of the individual among fellow-servicemen, the immediate circumstances surrounding the act for which the charge is made, and others. It is clearly an unpleasant and even harrowing matter to be a target for the legal and administrative machinery which operates on cases of this kind. Yet the policies and the regulations exist, and will be used against the homosexual if he acts injudiciously and without regard for the special proprieties of military life, just as other policies and regulations will be used against the serviceman who comes to his senses after a weekend spree to find himself AWOL. No organization, least of all the military, can persist as such for long without its own special policies and disciplines; and the only sensible position

for the homosexual—whether now in service, or about to be inducted—is one of willingness to make an intelligent adaptation of conduct to the outward circumstances which prevail. Those who find they cannot should consider means open to them for voluntary discharge, or means open to them for honorably avoiding an almost certain plunge into disaster. Readiness to use these means could result in greater welfare for the homosexuals concerned, and for the military establishment as well.

The homosexual's attitude toward himself and toward the values of life and society generally—not the prejudices of some others against the homosexual—is what determines his success or failure in making a satisfactory adjustment to life. This is certainly as true of the homosexual in service as of the homosexual about to leave service and re-enter civilian life. If the discharge is honorable, then the readaptation to civilian life will present no external problem. But if the discharge is other than honorable, then external problems are quite likely, if not certain, to arise.

Under the latter circumstances, civil service jobs are practically out of the question. Applications for jobs in large corporations especially those working under government contract, usually require detailed facts about military status, supported by documentary proof. This may also be true of applications placed through employment agencies, and of applications for significant administrative jobs, even with smaller businesses. Yet employer policies vary widely; some employers seem completely indifferent to military records, and hire a prospective employee on the basis of immediate personal evaluation of his general outlook and capabilities for the job offered. Here, the healthiness of the homosexual's own attitude, and the presence or lack of self-assurance, are all-important. In

the trades, skilled or unskilled, the homosexual with an other than honorable discharge can usually find ample opportunity for employment, depending upon his own skill or knowledge and, again, upon his own attitude toward himself and others. There will also be nothing to prevent him from going into a business or profession for himself, if he is financially and otherwise capable. All in all, the prospects for such a homosexual in later civilian life are not nearly as dismal as some might believe. True, there will be obstacles in several directions, some virtually insurmountable as things are at present; and if one is of the disposition to do everything in the most difficult way, there may appear to be nothing but barriers ahead. However, this is an illusory view, and not in accord with facts, as others have experienced.

Some homosexuals like to cite the armies of classic Greece in which, so it is said, homophile love-relations accompanied (and even inspired) superhuman acts of heroism, physical bravery and selflessness upon the field of battle—in which a fierce idealism concerning one's country and one's leaders went hand in hand with an equally fierce, and often sensual, devotion to one's comrades-at-arms and to the virtues of manhood generally. At our present position in history, it appears useless to attack or defend this set of values, or to deny that it very probably existed and produced some remarkable warriors from among the men under its influence.

The point is that we are presently not being reared as a nation of warriors among whom such a set of values could possibly apply with any sense or realism. Within living memory, no invaders have violated our immediate borders, nor have there been any internal necessities which

have led us to take up arms against other nations. Unlike Sparta, for example, we have never been forced into continual preoccupation with common national dangers or with the arts of war. Nor are we a homogeneous social group; our diverse national and racial origins tend to keep us a conglomerate of sub-cultures which has not yet emerged into a typical culture. We do not habitually idealize military pursuits, or the qualities of physical strength and heroism. We do not expect, periodically and eagerly, to be off with our comrades into battle, nor do we habitually measure individual worth by proficiency or leadership in this direction.

In a military establishment imbued with an intense national pride and *esprit de guerre*, and possessing a commonly-shared and well-established set of national, group, and individual ideals, it is very doubtful whether homosexual behavior would be considered a threat to discipline, or even related to it. This would be chiefly because so many other factors operate to preserve and enhance discipline. However, military establishments based chiefly on conscription, and in nations lacking a deeply-shared common culture and purpose, the exact opposite could be true. Discipline under these conditions tends to become mechanical and unwilling; command lacks the personal, cooperative element; and thus the whole structure can be easily fractured by any kind of close, personal attachment among its members.

The two types of military establishment mentioned here are not the result of an arbitrary whim on the part of a few general officers or a government ministry; they are the reflection of an entire social order. The times, not to mention the methods of warfare, have advanced far beyond those of semi-primitive, warlike cultures; and it seems incredible that a civilized nation must revert

to a lesser social level before it can reach a semblance of cultural and ideological unity, or before it can reach an intelligent and concerted estimate of its large minority groups—including the homosexual.

It is due, in part, to our lack of a broad cultural coordination that we tend to judge others by isolated acts or conditions—by details—rather than by the stature and proportions of character as a whole, and by the overall tenor of the individual life. Unlike the Spartan or other warrior or, in fact, unlike any member of a closely amalgamated group, we so seldom grasp the totality of the individual, in the context of group life, that we praise or condemn according to shreds and particles. Nowhere is this tendency more evident than in our sexual mores, where non-conformity in this one field, plus a hard core of misunderstanding and prejudice, can blacken a person's life in the eyes of others, and render all virtues null and void. This tendency is reflected in our laws and, of necessity, in the institutions which support them. To reverse it and to gain a better sense of proportion, there should be no need to regress to the limited ideals of ancient societies, or to become warlike, or militaristic, or even regimented. Educational leadership can entirely suffice, providing it is heeded.

Concerning the homosexual and the military at present, it seems more than likely that the homosexual will learn to deserve his place in the military before the military will revise its attitudes toward the homosexual. This much is certain—that before the military can alter its policy on the subject, the general public must; and this includes the homosexual himself, who must learn to apply some honest self-criticism, and who must learn to work with compatible social forces instead of merely in opposition to the attacks of his critics.

SERGEANT "A"

By PAUL MARC

All three branches of the United States Armed Forces are governed in disciplinary matters by the *Uniform Code of Military Justice*, as amended, in 1951. The "bible" of military law is the *Manual for Courts-Martial, United States, 1951*. This relatively thin volume is a remarkable condensation of the major aspects of the criminal law as applied mainly by the federal courts. While it embodies all of the individual safeguards provided in the United States Constitution, it also preserves, unfortunately, the criminal law's severe prejudices against homosexual activity.

However, it may be well to note here there is no offense under the Code known as homosexuality. Sodomy is the only activity which is specifically proscribed. From holdings of the United States Court of Military Appeals (the "Supreme Court" of the Armed Forces) it may be safely assumed that genito-oral contact is as much an offense of sodomy as the traditional anal contact contemplated at common law. However, the point is not so certain in federal and state courts.

All other homosexual offenses which may not be classifiable as sodomy are contemplated in the general "catch all" provisions of Article 134 of the Code. Hereunder, all offenses which "bring discredit upon the Armed Forces" are charged. With specific reference to officers, the key words are "Conduct unbecoming an officer and a gentleman."

The essential fact to remember,

however, is that these "catch all" provisions do not dispense with the necessity of proving the elements of the offense charged. Once invoked, they must be supported by each particular element of the offense charged, and each must be proved at trial to warrant conviction. Except for purely military offenses, such as absence without leave, wrongful appropriation, dishonorable refusal to pay a debt, and insubordination, which have peculiarly military elements, all offenses must be proved by the elements by which they are recognized in the criminal law as offenses.

This factor proved to be the saving grace of an Air Force Technical Sergeant charged with indecent exposure in Louisiana, in 1952. The facts are these:

Sergeant A met Sergeant B at a local tavern, and soon found a mutual interest. After soaking themselves in beer at a half dozen or more bars, they drove through the fetid night and finally parked among a clump of bushes in the general area known as "Lover's Lane." Sergeant A became completely disrobed except for his shoes and socks; and Sergeant B was content to be naked from the thighs up.

Two local gendarmes in a cruiser spotted the parked car, and upon investigation found the two men, as described, sprawled over the back seat. Repeated questioning of the police officers at trial failed to show any "flagrante delicto" (caught in the act).

SERGEANT "B"

The Airmen were immediately arrested and later, turned over to the Air Police.

An attempt was made by Base officials to purge Sergeant A by administrative action. Sergeant B was safe from local wrath by being a visitor from another base far removed. The administrative action failed because regulations provided that offenses punishable by court-martial would not be handled administratively, that is, by "paper punishment."

Therefore, court-martial charges were brought against Sergeant A under the "catch all" provisions of Article 134 of the Code. Indecent Exposure was the offense charged.

This offense is common to the criminal law, and requires (1) the specific intent to expose one's self (2) to public view, which does not include exposure to one person only, and (3) exposure in such a manner and place that it may be seen by the "casual observer."

The gravamen of the offense is publicity which was conspicuously lacking in the prosecution's case. The Airmen were obviously drunk, and intent was affected sufficiently thereby to cast serious doubt upon their ability to form deliberate intent. There was no publicity whatsoever; indeed, the Airmen had taken precaution to hide themselves in an automobile behind foliage; and by no stretch of the imagination can policemen with flashlights at 2:00 a.m., investigating a parked car, be considered as "casual observers."

These points were energetically emphasized at trial to no avail. Prejudice, emotion and plain fear ruled the nine-man court. Sergeant A was convicted as charged. He was sentenced to reduction to the lowest pay grade, Airman Basic; forfeiture of two-thirds of his monthly pay for three months, and confinement at hard labor for a like period.

However, on appeal to the next court of review, the contentions of the defense were confirmed, and the conviction reversed. Sergeant A was released, his rank restored and his money returned.

Thus, in the sometimes bleak picture, a bright spot shows, where the law properly used is yet sufficient to overturn injustice. It should be borne in mind that conviction in a military court is never conclusive. It is subject to at least one automatic review by a higher court, and may reach the Court of Military Appeals. In many respects the military trial offers more hope of fairness than comparable civilian hearings. There is concerted effort to blot out the bitter remembrances of a freshly past day when the top sergeant was both accuser and judge and the sentences meted out a carry-back to the Inquisition. Sergeant A, still a successful and efficient Airman, is a good example of the effort.

Footnote:—This pertinent and revealing article was furnished ONE in March, 1955, and describes an episode occurring under military laws and regulations prevailing at that time.

TWO RIDDLES

I speak you a riddle
To be guessed in one:
Champagne and oysters
Orchids and diamonds
Sunsets and spring
With the willows of spring
Thoroughbred horses
Petrarch and Spain
Songs of Haydn: —
What are these?

And a second riddle
To be guessed in one:
New bread, strong coffee
Wild flowers and silver
Firelight and autumn
With the oaks of autumn
Planes and ships
Shakespeare and Hellas
Don Giovanni:—
What are these?

The first to me is woman,
The second to me is man.

—Charles Partridge

one

BOOK NOTES

FROM

ONE

Good reading



#16 August, 1960

books on homosexuality

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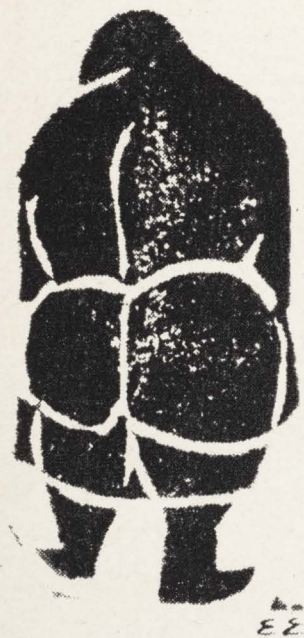
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BOOKS

Notices and reviews of books, articles, plays and poetry dealing with homosexuality and the sex variant. Readers are invited to send in reviews or printed matter for review.



COUNSELLING THE CATHOLIC
by George Hagmaier, CSP, and
Robert Gleason, SJ, 301 + xiv
pages, Sheed & Ward, New
York, \$4.50.

Although written primarily for priests and seminarians, and others concerned with counselling, portions of this excellent book will be of interest to ONE's readers. Of the thirteen chapters, two are devoted to psychological perspectives and moral aspects of homosexuality, and a similar pair to masturbation. Of lesser interest would be a third pair on alcoholism, and the general discussions.

The authors, a Paulist and a Jesuit priest, are young, but with established reputations. Their writing is wonderfully free from the jargon of the psychiatrist and sociologist: in discussing the human personality, the Freudian term *id* is relegated to a footnote, being replaced by an easy-to-understand definition of an *unconscious conscience*. Their attitudes are sympathetic: "The problem of homosexuality is primarily a problem for the psychiatrist and only secondarily a moral problem . . . We (the counsellor) must begin humbly . . . realize our limitations . . . and stay clear of amateur probing and speculation for which we are not

trained." And they are not heavy: "Many an old maid who shrieks at the possibility of finding a man under her bed may secretly relish the prospect."

For the Catholic homosexual who has trouble finding a sympathetic and effectual confessor (and that includes practically everyone), this book may be a wonderful encouragement.

J. D.

MORALITY AND THE HOMO-SEXUAL, by Rev. Michael J. Buckley, The Newman Press, Westminster, Maryland, 1960, originally published by Sands & Co., Ltd., London. 214 pp. \$3.50.

The foreword to this book by Most Rev. John C. Heenan, Roman Catholic Archbishop of Liverpool, plus the fly-leaf *Nihil obstat* and *Imprimatur* establish the authoritative character of the volume. In an introduction, twelve concise chapters, Conclusion, Appendix and Bibliography, Fr. Buckley with admirable clarity summarizes the current scientific consensus on such topics as "The Terminology and Nature of Homosexuality," extent of the problem, genetic causality and hormonal theories, "Familial incidents," early family environ-

ment and later social environment as affecting the homosexual.

He then traces the historical sources of religious and social disapproval of homosexual practices, beginning with the Sodom story, and taking exception to the views of Rev. D. Sherwin Bailey (*Homosexuality and the Western Christian Tradition*, London, 1955) concerning the implications of the Biblical account, he continues down through other Bible references, numerous Patristic sources and early Christian canon to the mediaeval Penitentials, the writings of Aquinas and others.

From this background of modern science and traditional theology he then examines "The Mental and Moral Outlook of the Homosexual," his moral responsibility, "The Priest and the Homosexual," and expounds his views concerning the treatment and future of the homosexual.

It is regrettable that so carefully written, clear and scholarly a work should be marred by numerous unscholarly lapses, as for instance, in his almost frivolous attribution of a non-scientific character to Kinsey's work simply because the books were well-publicized and because no heed was taken of certain unspecified "flaws" which, in Fr. Buckley's opinion, make Kinsey's work "of little use to a scientific study of the homosexual problem." Oddly enough, however, in later passages one discovers the author still appealing to Kinsey for support of certain positions in line with points he wishes to make.

One familiar with the source materials quoted cannot fail to be struck by the care with which the author treads his way through highly respected scientific works, selecting for his purposes only such passages as serve his own ends, a literary exercise hardly unfamiliar to readers of expository works, but nevertheless one of doubtful merit.

At no time throughout the book does the author deviate from the premises "that homosexual acts are intrinsically sinful," and that there is no evidence "that the natural and divinely ordained human condition is other than *uniquely heterosexual*." Fr. Buckley unequivocally states as the Roman Catholic position that "to remain homosexual . . . is contrary to God's plan for mankind," and that "The aim of all pastoral care of the homosexual should be ultimately his re-orientation to heterosexuality and where this is impossible an adjustment to his condition is the only way acceptable to Catholic moral theology—a life of chastity."

These quotations should suffice to illustrate the orientation and tone of the book. To those conditioned to accepting Biblical and ecclesiastical authority unquestioningly it will seem an encouraging work, studded with charitable sentiments concerning the plight of the homosexual, and offering hope of escape for the penitent sinner via the courses outlined above. Viewed in this light it represents some advance in method and techniques over the old-time "fires of hell" approach, while swerving not a jot from the ideology which underlay it.

To those who find repugnant all such sentiments as Fr. Buckley's phrase "the supernatural destiny of the penitent" and his reliance on *revealed* truth as opposed to rational free thought, the book will seem entirely unacceptable. Such persons may even feel that this work merely perpetuates and skillfully extends the irreconcilable conflict between scientific moral inquiries and authoritarian religion. Perhaps it is in this area of conflict that the most lasting value of the book will be found.

W. D. L.

Oscar Wilde

It will be interesting to compare the other Oscar Wilde film, also made in England, when it comes along... with the one now playing in England and here in America starring Robert Morley and Ralph Richardson. The current film shows signs of having been done in a hurry and on a rather limited budget. The opening scenes of the world of society, fashion, and the theatre, of which Oscar was such a part, should have been done with more style and elegance, and played up more; they seemed a bit shabby, and the contrast with Wilde's later life was lost. This reviewer had the same criticism of the play done in New York years ago, when Morley acted the same role. The most compelling scenes in the film are of course the trial and Wilde's cross examination by the prosecutor, brilliantly played by Ralph Richardson. One watches these scenes with sympathy and horror as Wilde fumbles and cracks... Morley has his great moment in the trial when he defends... 'the love that dares not speak its name.' The actor, as a man, deeply felt what he was saying, and projected it magnificently.

Oscar Wilde, as played by Morley, is sympathetic, has dignity, and is brilliant in the scenes of wit and repartee—his fluent handling of words of the English language is a delight, but one wishes that he were a younger man and not so heavy in body—it gets in the way. Also he is somewhat 'typed'—set in the part, having played it so many times before—a certain freshness is lost, in characterization. The Lord Alfred Douglas of John Neville, while adequately acted, seems thin and shallow. There is little in his looks or manner that would have aroused a deep and tender or lasting passion. In the writing

and directing of the scenes between Wilde and Douglas there are none of the moments of quietness or intimacy or gentleness that would give them validity to the homophile. They are just actors acting. They do not create an illusion of reality. On the whole the picture while not great, leaves one with a better feeling than the stage play. Wilde's life is rounded out, no matter how briefly the high lights are dwelt upon. One is touched with the sadness and the inevitability of it all...

M. F.

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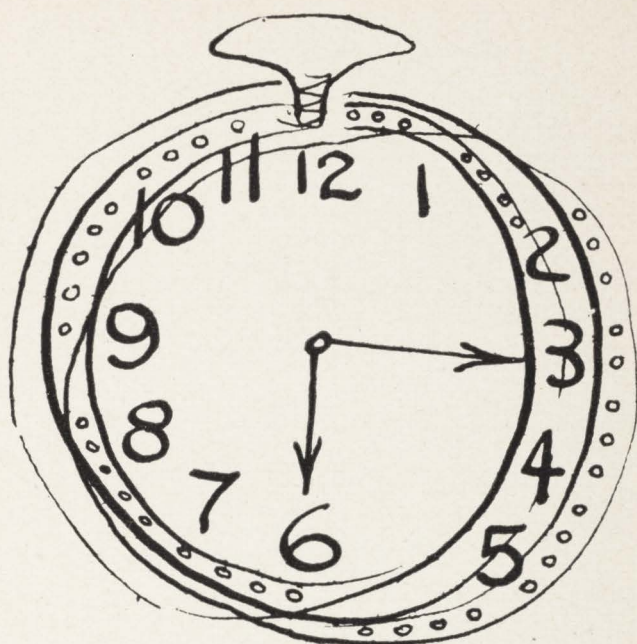
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THURSDAY EVENING



By J. LORNA STRAYER

It was only a few minutes before five o'clock when Louise called.

"I'll be delayed awhile. Maybe you'd rather not wait?"

Helen tried to push the pain in her throat aside and talk around it "Clyde?" she asked.

"He insisted so I agreed to see him for a few minutes. You don't have to wait if you don't want to." Helen was sure she detected a tone of indifference in Louise's voice.

"I'll wait," Helen answered.

"You go down. I won't be long."

Helen stared at the black impersonality from which Louise's voice had reached her. There was no real way of reaching the other person; of being intuitive. If possible, she would limit the use of a phone to notifying the next of kin at the time of birth and death. It seemed that half of the tragedies of life were due to the haste to communicate without contemplation or speculation.

The sound of desks being closed and the sudden scraping of chairs from the main office told her that it was five o'clock. Several of the girls called, "Good-night," as they hurried by.

In order to kill time, Helen started to go over the weekly statistical report.

"You goin' to work tonight, Miss Kemp?"

Mr. Daugherty stood in her doorway with his push-broom poised like a lance.

"Oh I'm sorry. I didn't mean to interfere with your sweeping."

"No, no. It's not that. It's just that I usually start in your office and work towards the back. But there's no rule that says I can't start in the back." Mr. Daugherty raised his broom like a staff and his small round body seemed dwarfed by it's height.

"I'm leaving this minute," Helen said as she hurriedly repaired her lipstick without use of a mirror and slipped into her coat.

Mr. Daugherty leaned his broom against the wall and pulled a package of tobacco from his pocket. "Radio calls for colder weather," he said as he packed tobacco into his cheek.

"Let's hope not."

"Like I always say, cold weather comes and I'm glad I'm married. Everyone should be married come winter." He peered at Helen and she caught the twinkle in his eyes.

"I know what you're thinking," she forced herself to smile, "but electric blankets are wonderful."

There would always be the well meaning people who liked to joke about old maids and people who slept alone.

"Good-night, Mr. Daugherty." Helen noticed the hollowness in her voice as it reverberated in the empty office.

"Good-night, Miss Kemp," he called after her.

At the corner she glanced at her watch. Ten minutes had passed. She couldn't help glancing to the right of the mailbox where Louise always waited. Two teen-aged boys stood there sharing a magazine. A pang of anguish went through her as she realized that she now had to share Louise.

Ironically, The Gala Grill was never crowded and always quiet. Its calm atmosphere usually had a tranquilizing effect on Helen, but as soon as she pushed open the door she was jolted by a too loud "rock and roll" number on the juke box. The room appeared garishly lighted in contrast to its usual shadowy atmosphere. Helen was further disturbed to find a fat middle-aged couple in the booth she and Louise always occupied. With an attitude of forced indifference, she slid into another booth.

Upon glancing towards the bar, she saw Cleo watching her questionably and signaling "one or two?" Helen raised a finger turned to her bag and found her cigarettes.

"I tried to save your booth for you, Miss Kemp," Cleo apologized as she placed the Manhattan on the table, "but I thought you weren't coming."

"That's all right. I know I'm late."

"Do you want to order dinner now?"

"Later, Cleo." She gestured to indicate the room. "Couldn't you do something about this?"

"I know what you mean. It's due to them." Cleo tossed her head to indicate the middle-aged couple. "They come in and smack, right away order dinner. He starts feeding the juke box, then complains he can't hear it, so Mike has to turn it up. Then she complains that it's too dark and she can't see what she's eatin', so on have to come the lights. I think they're about through. This must be their anniversary or something," she added in a confidential tone. She started to leave, then returned. "Is Miss Mason sick or something?"

"She was delayed. She'll be joining me later."

"I'll watch for her," Cleo said and moved away.

Helen had been seeing Louise every Thursday evening for so long that it was like an unsigned agreement, an unspoken pact. Not that they didn't usually meet other times, but Thursday evening was the one night that if invitations arose each said, "Sorry, can't make it."

When Louise began seeing Clyde, Helen tried not to show that she was jealous, even though she herself had been seeing Howard every Saturday night for years. But with Howard and her it was different. She knew. Howard was satisfied with the arrangement and would have been aghast at the thought of taking on responsibility in the form of a wife. Helen was satisfied with the arrangement because being Howard's old steady made her socially acceptable although possibly their relationship didn't settle the suppositions as to why they had never married.

Helen had only to see Clyde with Louise to know that here was a man who wouldn't be content to take the sidecar ride through romance. Clyde had the hungry look of a man in love. The fact that Clyde presented a concrete threat to

the status of her relationship with Louise couldn't be ignored. He had about him a quality of virile persistence combined with a strong lithe frame and a roughly handsome face. Few people would disagree as to Louise's attractiveness. The tall slim figure with the short, smooth, blonde hair and the even facial features was present in Helen's thoughts. She had to admit that Louise and Clyde made a striking-looking couple.

A glance at the large clock hanging above the bar told her she had waited twenty minutes. She signaled Cleo for another Manhattan. Regardless of where she tried to center her attention she found her eyes returning to the door. Surely Louise would appear any moment, she thought.

The middle-aged couple left. Immediately the external atmosphere quieted as Mike, the bartender, lowered the volume of the juke box. The overhead lights were turned off. Helen found herself preferring the illumination for now the gloom of the room seemed to add to that within her. She would have kept the lights on while she was alone. With Louise, she liked the obscurity of the shadows.

Ordinarily, two Manhattans were her limit, but impulsively she signaled Cleo for a third. Cleo appeared without the drink.

"Why don't you go ahead and have dinner, Miss Kemp?" Maybe Miss Mason won't be able to make it. Maybe something important turned up."

Helen smiled to herself for Cleo was a good guesser. Something had turned up all right. Eat? She couldn't eat without Louise. Not now. Not tonight. "One more Manhattan, Cleo," she said.

"Do you think you should, Miss Kemp?"

"It's sweet of you to care," Helen grinned, then hated herself for sounding silly.

As she finished her drink a glance at the clock indicated the small hand was stationed at six. She studied the clock for a moment and was further saddened by the realization that it was fifteen minutes after six. Every beginning had its ending. It was only a matter of recognition. This was it—the end. Louise would tell her or write (the easier way out) that this thing was over between them; that she loved Clyde and they were getting married. Helen closed her eyes. "Please God," she breathed, "help me to go on." In the morning there would be another day—and—tomorrow—and tomorrow.

She paid her bill and convinced Cleo that she wasn't hungry.

"I'm sorry that Miss Mason didn't make it," Cleo said.

"If she does come—" Helen started to say.

"Is there a message?"

"No, don't bother."

"Just as you say. Good-night," Cleo said.

Helen got to her feet. She knew if she kept her eyes on the door that she'd make it. A form appeared in front of her but she tried not to take her eyes from the door. She wished the person would step aside for she didn't want to have to bump into anyone.

"Helen, I'm sorry. Come on back and sit down."

It was Louise! Helen allowed herself to be propelled to the booth. Their booth. Now it can be told, she thought. The sad, sad story.

"I never thought it would take this long," Louise explained. "Clyde was horrid. I told him definitely that he isn't going to come between our friendship and to never ask to see me on a Thursday evening. It's our night and that's final."

Helen knew she was grinning foolishly.

"How many drinks have you had?" Louise asked.

"A dozen," she smiled and wondered what four Manhattans would do to her.

The Merchant and the Student

a fairy tale by Arcades Ambo

Once upon a time in a Windy City near an Enchanted Lake named Mi-Chi-Gan (which means, big water) there lived a student. He was young and handsome, tanned and dark-eyed, and, as students go, rather poor.

Now it happened that one afternoon in August this student was strolling down Michigan Avenue. And as he walked, the coins in his pocket slapped against his leg and made a merry jingle. They were the last five coins he owned—and payday was two whole days away.

The student stopped to window-shop and as he fingered the coins in his pocket, the sun ran her hot hands across his back and a playful little breeze fresh from the lake whispered in his ears.

“Hyacinths,” the student said. “That’s what I’ll buy—and feed my soul, too!”

And so he crossed Michigan Avenue and went into the Art Institute to lunch in the patio.

Now, as it happened, just two blocks down Michigan Avenue from where our student—hereafter we shall call him Glenn—crossed to enter the Art Institute, there was a shop. It really should be called An Elegant Little Shop, having discreetly lettered in gold across the lower right hand corner of its window the name:

S. U. ZUKI
JADE

In this shop there was a merchant. He, too, was handsome—from his British-tailored shoulders to his Italian-slippered toes. His very blond good looks were *de bon aire*, for he had just turned twenty-nine.

As he bent to return a pair of white jade cuff-links to their place in the show case he said to himself "Charles, you must have been out of your mind to have gone to the Art Institute for lunch."

You see, it had been a week to the day since Jeremy had stormed, bag and baggage, out of the apartment. He and Jeremy always lunched together in the Art Institute patio, and he had gone there again today, hoping he'd see Jeremy. He didn't know just what he'd do when he *did* see Jeremy: he might just cut him dead, or, he might forgive all and invite Jeremy to join him at his table. As it happened, he didn't see Jeremy; he didn't see anyone he knew; he was forced to sit alone, which he hated; and the waitress brought him the wrong order. "For heaven's sake, miss, *didn't you hear me? I ordered chicken salad, not this salmon aspic!*"

His lunch had been ruined and he returned to the shop, held tight by the mood that had been poking nebulous fingers at him since morning. "Tonight I'll go to the Baths and get a cure!"

Outside the shop window the sun danced up and down Michigan Avenue and peeping over the balustrade, smiled down into McClintock Court at the Art Institute.

Glenn sat under a yellow umbrella which shaded his table facing the pool and alternately listened to the splash of water against the four naked mermen in the centre, and its antiphon, the jangle from the pantry behind the lattices at the far end of the court.

"Man-oh-man! Didya evah see so many out-o'-townuhs! And them li'l gals gigglin' at the water a-drippin' off the dingfoddie on that stachoo out there! Hoo-eee!"

"I got one mo' sa'mmon, anybody wants it!" And in the pantry, old Harry scooped the salmon aspic onto a fresh bed of lettuce and said "There you go li'l feller, nice an' fresh lookin'. You was the fust one out this noon, and now you's the last. Mebbe you'll stay this time!"

The waitress fussed with the place mat and the silver, and then placed Glenn's order before him.

"Well," he thought "enjoy every bite...it's expensive. And get your eyes full—you paid for that, too." So he picked up his fork and began to eat his salmon, contemplating naked Orpheus.

When he finished, both his soul and his stomach were satisfied. He paid his cheque and left the change from the last of the five half-dollars as a tip. As he walked through the corridors, past the statuary, and on through the doors he felt a little giddy. Too much rum on the dessert. As he descended the steps in front of the Institute, the heat belched out of the concrete canyon across the Avenue.

"Lord, I'd almost forgotten how hot it is! Well, I'll go back to the "Y," take

a shower and then it's me for Grant Park tonight!"

It was after four o'clock now, and as he sauntered along, he edged away from the crowds in the centre of the sidewalk, stopping to look at the wares in a few of the windows. He'd only gone about two blocks when the sidewalk gave an awful lurch. He stopped and leaned against the cool steel corner of a window. And as he stood there reading the letters S. U. ZUKI, he thought "Oh, Lord, I'm going to get sick."

Charles straightened up from a pair of sand-coloured earrings he'd been fingering and addressed the pale, dark-eyed young man standing before him.

"Good afternoon."

"Pardon me, I have an unusual request."

"I'll be glad to help you if I can."

"I'm about to do a very un-gentlemanly thing, and I—Do you have a place I can get sick?"

"Let me help you. Here, come this way"—And he led him through the shop to the rear.

The jade merchant held the sick student against him; one arm around his waist, the other hand against his forehead, held him bent over the plumbing as he gagged and retched and wept to himself, "There goes a lovely lunch and my last two bucks—down the drain."

The merchant thought to himself, "He's probably weeping over the un-dignity of it." Then aloud asked, "All over? Good."

"Here's a cold towel for your forehead. Come lie down on the couch in here. It's only a few minutes 'till closing time. Then you can go."

As he lay in the dark on the couch, Glenn closed his eyes, and, listening to the sounds from up front as Charles went about the business of closing up shop for the day, he could only think of the disgraceful thing he had just done. And then rather than think about that he tried to recall where he had seen or heard the name S. U. Zuki before.

Soon the merchant slipped into the room. He sat on the edge of the couch where the student was lying, and leaning over him, rested his hand on his chest and asked, "Feeling better now?"

"Yes."

"Good." And the hand slid down to the student's waist.

"Please don't."

"Why not?"

"What if Mr. Zuki should come in?"

"He's right here. At your service."

"I see. Then you are Eurasian?"

"No." Charles smiled, "Ohioan."

"But the name..."

"People just wouldn't buy good jade from a shop named Corcoran's. The other name I plagiarised from Puccini and people think I just run the place."

"Glenn laughed. "That's why it seemed familiar."

"Well, now, I see you're feeling better. How about a drink and then on to my place?"

"All right."

So the merchant and the student went out and had a drink. Then they had *two* drinks. And then they had a sumptuous feast on such delicacies as—subtle hints, delicate questioning, and delightful diversion.

Soon after, the student went off to live with the merchant and one fine day they flew away to a land called Mexico, to a place called Taxco.

And they've lived happily ever after.

The little jade shop? My dear, haven't you heard? It's been taken over by two very handsome young men and they sell the most elegant little silver things there!

THE RIGHT OF ASSOCIATION

NOW AVAILABLE

One hundred and thirty four pages of exciting legal argument, scientific documentation and judicial precedents, quoting Drs. Kinsey, Karl M. Bowman, Blanche M. Baker, Norman Reider; ONE, Daughters of Bilitis, Mattachine Society; many others.

The complete briefs of attorneys Morris & Juliet Lowenthal, Karl D. Lyon; the Decision of the District Court of Appeal; the Decision of the Supreme Court of California; etc.

A Landmark in the Legal Rights of Homosexuals

Sample text:

The Growing Recognition of the Concept That Individual Sexual Tendencies and Private Sexual Conduct Are of No Proper Concern to the Law Is Rooted in the Principle that Freedom of Choice in Such Matters Are Aspects of Personal Liberty Entitled to Constitutional Protection.

The recognition that homosexuality is not inherently evil or a menace to civilization has advanced in step with the principle that private morality and sin are matters beyond the pale of the law. It has thus become increasingly recognized that *human and civil rights include respect for and legal protection of the individual's freedom of choice—in matters pertaining to sex as well.* In its proper perspective, the law is *legitimately concerned with the protection of youth and with guarding the public against forcible or otherwise predatory conduct.* But sexual behavior involving adults only and engaged in privately and by consent of the parties is completely harmless, and society has no legitimate right to interfere. To the contrary, since it so deeply effects basic human feelings and drives, **an adult's freedom of sexual choice, insofar as the choice is exercised privately and by consent, is entitled to constitutional protection, equally and as fully as the right of free speech, religion, and free association and assembly.**

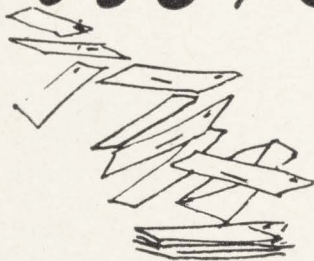
ONE Institute Quarterly: Homophile Studies, Number 8, 1960.

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ONE, Inc., 232 S. Hill St., Los Angeles 12, Calif.

Letters



Under no circumstances do the Editors forward letters from readers to other persons nor do they answer correspondence making such requests.

MAILBAG MISCELLANY

Hello Fellers:

Haven't seen a report in ONE recently on your financial status, but presume you are still somewhere in the seven thousand dollar hole, so can probably use some extra money, which I enclose. What is the score dollar-wise now? Best wishes for your continued success.

Anonymous
San Diego, California

Editor's Reply:

You hit the figure about on the nose, although we haven't dared to look at the total lately. Thanks for your many contributions to the Corporation Coffers; also for the artistic color photography.

Hi Fellows!

In the past year I have secured a few subscribers for ONE and think it would be a good idea if you asked each member to just get one more subscriber for this year. This would help our cause and give us more power, as well as greater coverage for all the wonderful material you publish each month. The more we expose this work, the faster we will advance our cause for equal rights under the law.

I pass my copies of ONE on to others who are interested and have set a goal of twelve new subscribers this year. It would be a good idea for members to return books they order from you, once they have read them. These could then be resold, or used in other ways. Keep up the good work, we love you all.

Mr. F.
Dayton, Ohio

Dear ONE:

I have found great comfort and much knowledge of the feelings of others and myself in the Magazine. One suggestion I would like to make is to have a small monthly spot for definitions of words or terms that might be encountered in reading the Magazine, or elsewhere. I have seen many words used regarding Gay Life that would confuse or scare a young person. Let's help them, not scare them.

Mr. A.
Toronto, Ontario

Dear Friends:

Two of us here have conducted a grass-roots survey with the help of a girl who works in a large magazine shop. She has been asking each Gay person if they have ever read a copy of ONE or subscribed to it. Nine out of ten have heard of it but thought it had gone out of business, or had been closed by police. All of them said they would like to read a copy. Only three, out of around fifty asked, now subscribe. Of the rest, half would like to subscribe; the other half were afraid to, for the usual reasons.

I have contacted four persons who said they would like to help, after reading your quarterly report in ONE Confidential. I am certain that we can do something to help.

Mr. R.
Seattle, Washington

Dear Cohorts:

We have thoroughly enjoyed ONE for the past year. It is a monthly delight. Though sometimes controversial, the only thing to be said is, "We Amaze Me!"

Mr. R. & Mr. P.
New York, N. Y.

Dear Miss Hunter:

Do you know, or have you heard of many cases of marriages between two women? Are there many divorces in such cases and, if so, what are the reasons usually? I think radio and television programs about female and male homosexuals are a good idea, so as to educate the public about homosexuals. I noticed a news item in ONE Confidential about the staff member who made such a radio broadcast.

Miss S.
Sioux City, Iowa

MORALITY AND THE HOMOSEXUAL

Dear ONEs:

I am sending you this book (**Morality and the Homosexual**, by Rev. Michael J. Buckley) in the hope that you may want to review it. (See p. 19). I was led to buy it out of a curiosity aroused in part by the articles and letters which have appeared in ONE during the past few years indicating a marked increase of material about religion and the homosexual.

Most of this material comes from people who are almost desperately anxious to assert a legitimate place for the homosexual in the Christian system. As might be expected, they make out a pretty fair case for themselves.

One must of course sympathize with their desire to find acceptance among the churches, but I must confess that many of their statements and what they relate of their experience leave me with uncomfortable feelings of doubt. I ask myself: Has the Latin Church at long last really found a place for the homosexual? Have the other Christian churches?

A very little examination of the enclosed book will show that the Latin church has not swerved from its condemnation by one iota. Homosexuality is considered by them grossly unnatural and peculiarly subject to God's displeasure. This, then, is the Catholic view, so far as anything not directly promulgated by the Vatican, represents the official viewpoint.

I suspect that, perhaps less rigorously put, this would be the view of all Christian churches, East and West, were they to attempt to formulate what they really believe, and are bound to believe in accordance with the Christian moral tradition.

No doubt that individual homosexuals meet with increasing sympathy from individual clergymen in various churches. If such response allows homosexuals to feel at home in one or another congregation or parish, I should be the last to deny them what satisfaction they find. But I do fear that, funda-

mentally, they are living in a fool's paradise; that they are assuming membership in a family in which they do not even have black sheep standing.

Mr. S.
_____, Ohio

Dear Sir:

In the announcement of the Buckley book the curious word **compassionate** is used. Don't kid yourselves. Take it from one who was brought up in it, who has heard the dialectic and knows this type of mind, when it comes to the homosexual the Roman Catholic church knows that there are more subtle ways to kill the human mind and spirit than by poison or ax. In the parochial schools is learned the label "degenerate" to be applied to homosexuals and the fundamental (for them) proposition that sexuality shall not exist, a tight-lipped conspiracy of silence.

Mr. H.
Brooklyn, New York

Dear ONE:

Christianity concerns itself with the supernatural, as against the natural. In elucidating what is right, what is good, what is bad, it is not for us to say, but for our Creator to tell us. The words **queer, prostitute**, the sex-element, divorce, the flesh—these aren't the standards Roman Catholicism uses as a gauge to ferret out who is and who is not worthy. It's what is right, what is wrong, from God's point of view, that's final. What Christ concerned himself with was called by himself Sin. Pius XII said to an audience of Italian lawyers, "The crime of our day is that Sin is no longer recognized, nor looked upon as Sin."

One has but to peruse through Butler's twelve volumes of **The Lives of the Saints** to read about lesbians living in brotherhood religious orders and youths who lived as nuns. Morally, of course, these lived by the sacred rule, dying, as we say, in the odor of sanctity.

Most priests in the Confessional don't comment on how you perform your sex acts. When you run up against one who does you have the privilege of continuing to search for one who doesn't. When a man is ordained a priest it does not make him less human, nor free him of carnality.

To those people who believe the Catholic Church "too strict," as one born and raised, I say to them in the one word of Eva Marie Saint ———!

Mr. L.
San Francisco, California

SECURITY RISKS

Dear ONE:

The homosexual is a security risk by definition. "Official thinking," as Washington calls it, says he is liable to blackmail or willing to yield information to a secret lover who in reality is an enemy agent.

Although it is hard to discuss this question intelligently and without emotion, the picture is simple and clearcut. There is a substantial minority to whom homosexuality is nothing more than a state of being, as normal to them as being blonde, brunette, or white or black.

The Japanese military services throughout World War II accepted homosexuals, as they did Hindus, Shintos, or others. In the Orient they say it's not so much who you are but how you live that counts, so homosexuals were given the chance to live by the same code as heterosexuals. Japan had no Burgess and McLean story.

In Mexico homosexuality is no reason for discharge from the **Gobernacion**, their State Department. United States seems to be the only country which so severely persecutes the homosexual *per se*.

What should be punished is extreme promiscuity, heterosexual or homosexual.

**Lt. A. ——— U.S.A.F.
San Francisco, California**

Dear Friends:

Can I beg you to take a little time in your efforts for the homosexual to write your Congressman or Senator to comment on the revelations concerning military and other secret service activities conducted without the knowledge of the persons accused? If this is still a democracy then let's make it function by taking firm hold of our rights. Let our governmental servants know our thoughts on this matter.

**Don Rifle
Santa Monica, California**

MORE ON CHILD MOLESTATION

Dear Editors:

The article by Cristina Valentine (April, 1960) has served to jar some **thinking-caps** and scatter the dust. All that I have to say about the article is that it is merely an opinion, based on so much research. Unfortunately, to my way of thinking, the author started out with the conclusions and went on to justify them. I always thought research went the other way around.

Anyhow, I enjoyed much more reading the different points of view (June, 1960) than I did the article itself. It is through the presentation of these different views that

education comes. The history student doesn't read a single volume on world history and come away a historian. He must delve into the works of as many writers as possible, for each has something to say that may be of value.

Let me here and now submit my request that ONE continue to publish such controversial articles, and follow up with the responses gleaned from the readership. I believe that publication of the opinions of the readers serves well "to promote among the general public an interest, knowledge and understanding of the problems of variation," to quote from the face-page of the Magazine. What better way to get a point across than to call forth responses from the ranks of variants themselves?

**Mr. S.
Springfield, Missouri**

Dear ONE:

The article by Cristina Valentine was of little more than passing interest to me, but I do greatly approve the fine letters concerning it that you have printed. The selection of the article was sound on this basis alone. Your aim is to tell the whole story. By all means do tell it. Why must all readers approve of all features? It is nice to hear only the good things, but—

I am constantly amused by the fact that each new one who "comes out" thinks he has invented Gay Life. One of your functions should be to point out our traditions. A psychologist of my acquaintance tells me it is one of the first things she tells the new Gay who comes to her for aid. She says it really does one good to know he belongs to a group with traditions—a touch of the "normal" that does no one harm.

**Mr. D.
Spokane, Washington**

Dear ONE:

A few days ago the Miami papers carried a story about two sixteen year old boys who were having overt homosexual experiences with boys from eight years and up, and were paying the younger boys to cooperate. Juvenile Court is trying to decide whether to warn them or turn them over to a psychiatrist.

I am led to wonder who is really responsible in cases of "seduction of minors." I have on more than one occasion while sitting in a movie had some young kid solicit. I have sense enough not to accept any such offers, but they are made. There are quite a few teen-agers who hang around the Gay Bars some looking for money, others just for pleasure.

**Mr. L.
Miami, Florida**



WHY NOT A SANE APPROACH TO HOMOPHILE PROBLEMS?

MATTACHINE REVIEW—now in its sixth year of monthly publication—presents varied viewpoints of value to the homosexual seeking to know himself better. Keyed to an approach devoid of bias and prejudice, it regards homosexuality as a natural phenomenon to be understood and accepted. Each issue contains articles, some fiction and true experiences, review of books on the subject, sources of literature, letters from readers, news items of importance to homophile readers. *Subscriptions* mailed first class in plain envelope, \$5 per year; single copies 50c. Published by Mattachine Society, Inc.

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